FOR SUNDAY READING.

ABOVE AND BELOW. [Written while looking down on the common.]

The wonderful, woeful city Below my window lies, The wonderful, wostul cny
Below my window lies,
And a rush of love and pity
Bedows my gazing eyes:
Under the budding tree-tope
The grass is green and sweet,
And the broad path through is
By a thousand hurrying feet.

For overy men and weman That trends that granite stair, I thinks "I too am number: I too know want and sere!" And my hears goes out like a river To reach its kindred sea: For the sad, and glad, and lonely, Are each akin to me.

I know the heart of the mother, Whose deep eyes mourn her child: I know the joy of the maden With spirit love-beruiled; I feel in my soul the slience That speaks a man's despair, And the child's abounding gladness Still fluds an echo there.

I am glad it is almost over, Almost all done for me; That the pain of loved and lover Is passed to history;

That life has come and tried me, That living is not begun; That the doubtful, anxious morning Yields to the setting sun.

But out of pain and passion,
Dead as the street's gray dust
Has sprung a bloom eternal
Of steady hope and trust.

And my heart speaks in its longing Dumb to the throngs below: O weary men and brothers, Look up from want and woo! Look to the Heaven above you; There, in His holy place, The Father looketh downward, With tender, pitying grace.

"There stands the Man of Sorrows,
Who suffered even as you;
With hunger, pain and thwarted lov
He fought, and conquered, too.

"He knows the strong, sad crying Of every human heart: In every mortal anguish The Master had His part.

The Master had His part.

"Look up! with you, my brothers, He stemmed the Sood abreast; Come unto Me, our Brother saith, 'And I will give you rest.'

"Rest for the sad and lonely, He bath not died in vain."

"Rest for the weary brain; Lift up your eyes! Lift up your bearts! He bath not died in vain."

"Rest for the weary brain; Lift up your eyes! Lift up your bearts! He bath not died in vain."

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"It is true that it would be heartless to rob a poor, ruined man of hops to which he would cling in the hour of ignominious death. Still, it is nearer the truth that the only religion that has any merit in the world, or in the church, or in the Kingdom of Heaven, is not secured when the very conditions of its existence are not present—the capability of choosing between the evil and the good.

Another mischievous bearing of this view of religion that has any merit in the world, or in the church, or in the form of the private of a source of

The reform he inaugurated spread throughout all the prisons in Europe. Charles Dickens, while a boy in Jones' school, was in the habit of writing romances for the amusement of his companions of the most vague and lofty character. His great fame can be a him through his pictures of Mrs. to him through his pictures of Mrs. Minns over the way, of the pollsemen, shop-boys, butchers and cooks who came in his way in his daily walks in the streets of London.

the streets of London.

A middle-aged merchant in one of our large cities complained a couple of years ago that he had been thwarted in his true work in life.

"My hope was to carry Christianity and civilization to some heathen nation. Then I should not have lived in vain. But I have been anchored here inexorble."

The heathen have come to you, said his friend, nodding to a Chinese laundryman, with his wooden shoes and pig-tail, who was passing. The hint was taken. Mr. Blank went

to Ah Sing's laundry and made a friend of him, persuaded him to come with four of his friends to his house, twice a week, to learn "Melican 'ligion."
There are now nearly seventy Chinese men in a Bible class taught by Mr. Blank, of whom a large percentage are

sincere Christians. It is the habit of young and imaginatis the habit of young and magina-tive people to search the far horizon for their career, their work and re-wards in life. Of one fact they may be sure, that when God has work for a man to do in the world He puts it with-in his reach. The great authors and painters of all ages. painters of all ages have earned suc-cess by depicting that which was most cess by depicting that which was most familiar to them. Here in our everyday life, in the commonplace kinsfolk, trades-people and servants that surround us, is material for all the power in our brains or souls. The religion, too, which will save a man is not a far-off, visionary rapture; it is in his heart and in his mouth while he is about his daily work. An humble work-woman taught an English shoemaker the happiness of a spiritual life. On the shoemaker's wall was a map, and the shoemaker looked at it at times while at work, and it conveyed to him the impression that the larger part of the world was ignorant of the inward light and joy that made of his life a psalm. The map haunted him night and day. It became an inspiration and in the heart became an inspiration and in the heart of this man English evangelioal mis-sions were begun. He is honored here, but we can not doubt that the poor work-woman has her reward in being among those who, having turned many to righteousness, "shine as the stars." Miss Alcott, whose own life has been

very practical and useful in meeting the duties of her home and town, was once handed an autograph book, and asked to write a sentiment in it. She wrote: "Do the duty that he simple but telling words of Scripture—
"He first findeth his own brother
Simon." But work for others does not end where it began; it is progressive; its influence grows, and is eternal.—
Youth's Companion.

"GETTING RELIGION."

It Is Not a "Something" to Be Taken As a Last Resort in Old Age, Or in the Shadow of the Gallows-Not a Luxury to Be Enjoyed Periodically. To many people religion is an es

sence rather than a method of life; an actual substance to feed the emotions on rather than a moral and spiritual motive; a kind of Heavenly manna, falling into the heart at auspicious seasons and in moments of peril, rather than a constant conformity to the law of God embodied in the Scripture and Illustrated in the life of Christ. Such people talk of getting religion. It is something to be gathered, like early peaches, from without. It matters not whether people get it at sixty or at twenty years of age, just so they get it. A man, it is true, runs some little risk waiting till old age to seek religion, for he might be killed by a stray bullet, or a sudden fall, or a kerosene expession, without a moment's time to make the proper preparation. But the Rebert Harray McCheyne. people talk of getting religion. It is

chances are that each individual will have a few hours' time to get ready to die; then there has been a clear gain of die; then there has been a clear gain of thirty or forty years of untrammeled worldly pleasure. A man has lost nothing who waits forty years to have his house insured, as it has not caught fire during that time, but has really gained the cost of insurance. So, by waiting till hear the close of life to get religion, one gains the cost of church membership, the cost of being honest and the cost of being benevolent. Beaides, by intimate acquaintance with sides, by intimate acquaintance with the remorse and disquiet that comes from transgression, there is developed within a person more than the average capacity to know what religion is when he sees it, and to enjoy it when he gets

Others there are, with views very similar to the above but, not being willing to take the risk with regard to religion, content themselves with an willing to take the risk with regard to religion, content themselves with an annual setting apart of a few week's time to its enjoyment. With this class it is perhaps regarded more in the light of a luxury, existing, like wine and silks, to be enjoyed, than as ansesthesia to be administered to the ruined soul in times of distress and danger. With either class it is of no mortal use in health. It is the correlate of disease and weakness. It comes along with rainy days, old age, thunder-storms and graveyards. In the prevalence of such views is found the solution of the strange fact that when men are arrested and imprisoned for crime, they nearly always experience a change of emotions, generally in proportion to the enormity of the crime. The sorrow for being caught is mistaken for repentance, and the physical calm of new and quiet surroundings in the prison for a change of heart. It often happens that great emotion in the presence of tragic emotion in the presence of tragic death on the gallows, guided by a wrong opinion as to what religion is, expresses itself in shouts of triumph. expresses itself in shouts of triumph. Having insulted every law, human and

is a very wholesome doctrine, whether it is comforting to some people of lax notions or not. A man who begins to live at sixty is not so large by forty years, with all involved in them, as he would have been had be begun to live at twenty. Many pygmies, who might be giants, will be walking the golden streets of the New Jerusalem.—Christian Living.

EDUCATED CONSCIENCES.

The Bule to Be Laid Down in Deciding Questions of Absolute Right and Wrong and Expediency.

Few discussions concerning any question of right and wrong are conluded without some one's saying: "Oh! that is as a person thinks. Of course, if you think it wrong to do this, it would be wrong for you. If I this, it would be wrong for you. If I desire of evil and the power of evil. (2) consider it right, there is no harm in By His Holy Spirit dwelling in them. (3)

my doing it." fight for -to die for, if necessary-it work for Christ Christians are safe in the would be well to ask if the remark just quoted signifies liberty or license. No ne person should ever rule autocratically another's conscience; but con-science, like the body and the brain, needs training. It is not infallible, like animal instinct. If you think a certain course of action right because you have studied it carefully in its origin, its connections, its harmony with the Bible teachings as you understand them, it is well. You are responsible for your belief to God alone. If you say a thing is right simply because you want to do it, and have never taken the trouble to think about it at all, that is altogether another matter. It would be quite as sensible to turn your back upon a certain article of furniture, shut your eyes and deny that it is there

ecause you can not see it. It is so easy to do a convenient or a pleasant thing because a great many other people whom you know do it, ap-parently with no compunctions. There s such a plausible argument in saying: They are better and wiser than I ever

"They are better and wiser than I ever expect to be. It would be very presumptuous in me to declare a thing wrong, that they, by word and example, affirm to be right."

But conscience, like some possessions of lesser value, is plainly marked: "Not transferable;" therefore the responsibility of living according to your own, and not your neighbor's, is inevitable. Many actions involve absolute, inherent right or wrong. Others are simply questions of expediency—right for some people under some circumstances, wrong for others differright for some people under some cir-cumstances, wrong for others differ-ently environed. Pre-eminently must the latter class be decided each the for-itself. Many of them can only be dealt with by a very sensitive, highly developed conscience, one keen-eyed enough to detect very delicate moral shadings, and brave enough to face the truth, even when arrayed against some truth, even when arrayed against some

darling indulgence.

A year ago you honestly thought a certain course of action right, to which certain course of action right, to which to-day, with your broader knowledge, deeper faith and truer living, you could not commit yourself. Only by boldly challenging every such question, sifting it to the very bottom and resolutely living up to our decisions, can we have strong, growing, educated consciences; only thus can we "come to the measure of the stature of the fullness of Christ". S. S. Times. fullness of Christ."-S. S. Times.

—Nothing is more needful in doing good work than patience. If or sow to-day and expect to reap to-morrow, he will be disappointed, and if he then dig up the seeds his prospects must be blasted. If a man be taught the truth, it is too much to expect that he will all at once recognize and obey all its claims; let him have time.—United Presbyterian.

JESUS INTERCEDING.

September 19, 1856. (Specially arranged from S. S. Quarterly.) John 17: 1-3, 11:21; commit verses 20-

John 17: 1-8, 11:91; commit verses 30-34.

1. These words spake Jesus, and lifted up His eyes to Heaven, and said: Father, the hour is come: giverly Thy Son, that Thy Sos also may giorify These.

2. As Thom hast given Him power over all feeth, that He should give storasi life to as many as Thou hast given Him.

3. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.

11. And now I am no more in the world, but these are in the world, and I come to Thee. Hely Fasher, keep through Thipe own name those whom Thou hast given He, that they may be one, as We dry.

12. While I was with them in the world. I kept them is I was with them in the world. I kept them is I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fallished.

13. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

14. I have given them Thy word; and the world hath hated them, because they are not of the world.

15. I pray not that Thou shouldest take them out of the world, wen as I am is not of the world.

them out of the world, but tuns
est keep them from the evil.

18. They are not of the world, even as I am
not of the world.

17. Sanctify them through Thy truth; Thy
listruth. Word is truth.

18. As Thou hast sont Me into the world, even so have I also sont them into the world.

19. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on Me through

them also which shall believe on Me through their word: 21. That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may be-lieve that Thou hast sent Mo. Time-Thursday evening, very late, April

8, A. D. 80, immediately following the last

PLACE—An upper room in Jerusalem.

CRECHMSTANCES—The farewell discourse of Christended with a remarkable prayer which may truly be called the Lord's

prayer. HELPS OVER HARD PLACES-1. The hour ts come: the hour of crucifixion, the central point of His redeeming work. Glorify Thy Son: manifest His glory by making His mission a success, by raising Him from the dead and placing Him at Thy right hand in Heaven. Thy Son glorify Thee: the atonement and redemption in Christ manifested God's love and wisdom, which are His glory. 2. Elernal life: true spiritual life, begun here, but which endures for-ever. 3. This is life eternal that they might over. 3. This is life elernal that they might know Thee: by experience, by partaking of God's nature. 11. That they may be one: not uniformity but unity; not one ness of or-ganisation, but of life and love. The unity of a vine with one life, one root, but many branches. The unity of an army with many departments and regiments. Chrismany departments and regiments. Christians have the same spiritual life, the same leader, the same law, the same purpose, mutual love. 13. That the Scripture might be fulfilled: Ps. 41:9 (John 13:18). He did not fall because it was in the Scripture, but when He fell it was seen that He had voluntarily fulfilled the prediction. 14. They are not of the world: but are under a different master, living a different life. 15. I pray not that Thou shouldest take them out of the world: He would not have them with Him yet, nor would He in this world, and in that which is to come, by every sin he commits, from the years of accountability to old age, is a very wholesome doctrine, whether have them escape from the active, tempting world; for (1) they were to be His representatives on earth. They were "to be the world's Bible." (2) They were needed in the world to do Christ's work, to carry on His Kingdom to success. (3) They needed to remain in the world for their own discipline and growth of character. (4) They were perfectly safe in the world, so long as they were kept from the evil; "as the ship is safe in the ocean so long as the ocean is not in the ship." (5.) Jesus now does not wish His disciples to keep now does not wish His disciples to keep out of the active world. Keep them from the soil: the evil is not chiefly sorrow, or reproach, or poverty, or misfortune, or persecution, or death, but is sin, and the wretchedness it causes to pervade all these hings. The disciples were not kept from all these, but from the bitterness of them, and all were made to work out good, in keeping them from THE evil—sin.

How and DISCIPLES KEPT FROM THE EVIL!—(1) By His word, the truth (verse 17), which, filling the soul, keeps away the desired and the soul, keeps away the

by doing it."

By the discipline of remaining in this evil world, and overcoming it. (4) By earnest vorst pinces, so to redeem men from them. (5) By the joy of the Christian life and work, as Orpheus overcame the songs of the Sirens by sweeter music. (6) By their living in a higher and better Kingdom (verse 16), see under verse 14. 17. Sanctify: set apart for religious work, hence to make holy. 21. That the world may believe that Thou hast sent Me: and therefore He brings salvation from God, and teaches the truth of God. (1) Christian unity shows the power of the Christian religion. Only a mighty power Christian religion. Only a mighty power could effect such a result from the widely different elements of which the Church is composed. (2) It shows the Divine nature of religion, in that it produces the same characteristics in all. (3) A united band is far more effective in overcoming the world and conquering evil. (4) And all this is true, for only when Christians are working earnestly for the salvation of the world, and are filled with the Holy Spirit, will they be one.

world, and are filled with the Holy Spirit, will they be one.

Golden Text—He ever liveth to make intercession for them.—Heb. 7:28.

Centrill, Truts—Jesus' prayer on earth a type of the prayer He is ever making for us in Heaven.

1. Those things which Jesus prayed for in our behalf are the ones we should most earnestly seek. 2. We are Christ's representatives on earth, and should carry on His work in His way. 3. The true Christian's place is in the world, but kept from its ovil. 4. Being sanctified by the truth, we should study much the Word by which we are sanctified. 5. We should in every true way seek to realize Christ's prayer for the unity of all Christians. 6. Those who work with Christ, suffer with Him, and are sanctified with Him, will also partake of His ineffable glory.

REVIEW EXERCISE.

REVIEW EXERCISE.

For what seven most important things did Christ pray for His people? Ans.—(1) That they may have eternal life. (2) That they may be one. (3) That they may be kept from the Evil. (4) That they may be sanctified. (5) That they may fulfill their mission. (6) That all Christians may have the same blessings as the Disciples. (7) That they may partake of His glory.

-- A centipede caused a commotion in -A centipede caused a commotion in a Pittsburgh street recently. The proprietor of a fruit stand found the reptile coiled up on the top of a barrel of bananas that had just been received from the South. A council of war was held as to the best policy to pursue. As a result the party went to a drug store right across the way. The druggist saturated a sponge with ether, the head was taken oil the barrel, the sponge very daintily thrown in, and the head very daintily thrown in, and the head replaced. In a few minutes the centipede was thoroughly under the influence of the drug and was taken out and killed. All banans barrets are carefully watched now. - Pittsburgh Post

—A European correspondent writes that "Mme. Albani has grown so enormously fat that she can not stand up to sing, and sings sitting in a chair. Her voice is said to be as good as ever." The writer confounds Madame Albani, a great Italian contralto singer of thirty years ago, with Mme. Albani, the wife of Mr. Ernest Gye. The former is sixty-four years old. The latter was born in Canada, and made her debut in Albany. Her family name. La Jeunesse, was not considered a good stage name, and she took that of Albani, in remembrance of the city where she made her tirst appearance. She is about forty years of age.

FOR OUR YOUNG FOLKS.

THE WAY TO SUCCEED. There is only one way to succeed, my boy:
There is only one way to win;
Just buckle right down to your creed, my And with bend and with bands pitch in: For the profits and gains of a great success Never come through the ways of idleness.

If your aim is a monetain to climb, my boy,
And you se striving to reach the top.
You must get there a foot at a time, my boy,
And the often you'll have to stop:
For the mountain peaks where the snow caps Have not yet been reached in a patent way.

If you wish in the forum to stand, my boy, And to rule with a statesman's power, You can not learn all in a week, my boy. Though you tell all you know in an Bour; If you'd be a Websterer Henry Clay. You must grow in the good, old-Iashioned way.

If you would make fortune or fame, my boy
If you would win power or place,
You can not win wealth or a name, my boy,
You'll never come first in the race,
Unless you start out with a steadfast aim
To light for the triumph that you may claim

Then if you would wish to succeed, my boy, And you'd go in the fight to win, Just buckle right down to your creed, my And with heart and with soul, pitch in:
For there's no royal road to the goal, success
And no gains through the ways of idleness.

-Harry J. Shellison, in N. Y. Ledger.

AUNT KEZIAH.

How a Good, Deaf Lady at Last Saw the "And did you really, Aunt Keziah, never see an elephant?" questioned Ned, his eyes full of wonder and the incerest commiseration.

"No, honey, except his tail. You know I am kinder deaf in one ear, and by the time I find out a circus is going by, and get to the front window, the animals are generally turning the corner."

heard him tell many a winter's night when there was a keen frost in the and, and the fire was blazing through the old logs on the hearth, about the jungles out there, and how the elephants would come crashing through that the tail of a large and venomous snake. The adder turned in vengeance and the tail of the shape of the sha

"Did he ever shoot one?" asked Ned. "Well, no, I don't think he did.

guess Sam had an experience like me —he was allers on the edge of things," with a sigh.

Aunt Keziah came from Connecticut. She had lived on a little farm all her

took boarders near a railroad depot to eke out the diminished income, found er hands full, and wrote to ask her aunt to come and make her home with ner in New York, and help her with the children.

There was no reason why she should

There was no reason why she should not go, for Maria, her brother's wife, was a strong, thrifty woman who needed no assistance. But Aunt Keziah, who had been dreaming all her life of the great city and its marvels, suddenly felt a strange reluctance to leave the scrubby little forms with its measure country. farm, with its meager crops. Still there seemed to be a need for her in Caroline's household, and she went.

magazines, she was only a very deaf and timid, middle-aged woman in straitened circumstances, one of a very numerous and commonplace clas But this same writer would have been glad if her young imagination could have summoned to the aid of her pen half the thrilling adventures in a strange city, or the hair-breadth railway escapes that chased each other pell-mell through Aunt Keziah's brain as she sat, bolt upright in her seat, clinging tightly to upright in her seat, clinging tightly to her little sachel, and half disposed to think the conductor a well-disguised

pick-pocket.

But nothing happened. She arrived safely at the depot and was met by her niece, who knew her instantly, people change so little in country life except to grow older. She was secretly shocked by Aunt Keziah's deafness and extreme simplicity, and began to doubt whether she had not brought another burden upon her tired shoulders until he saw her among the children, who

were instantly won by Aunt Keziah's homely kindness. Even Ned, whose weak point was a circus, and about whom his mother had been in perpetual anxiety, became fond of her old-fashioned stories, and as soon as he heard she had never seen a whole elephant, conceived an attach-ment to her that was all the stronger because based on the profoundest pity.

"Why don't you go to the circus, then, Aunt Keziah?" he asked, still meditating on her hard destiny. "Why, honey, I would be ashamed of myself to spend money on that, and then it would be kinder light and frivo-

lous in an old woman like me." Ned could not quite imagine Aunt Keziah in company with the clown and the riders in tights. They seemed so incompatible that he abandoned the idea, but did not forget that Aunt Keziah, though not willing to indulge herself, always had a stray penny, which she could "spare as well as not," for Janie and himself. The next time the music began to strike up, Aunt Kezish, who was busy sweeping, was astonished by a rush of the children into her room.

"The circus is coming, Aunt Keziah

I see it at the end of the square!"
"No!" called Jimmy from the hall window, "it's turned down another

himself by scolding the girls about Aunt Keziah's bonnet.

Aunt Keziah's bonnet.

After this there were some mysterious consultations with Kate, whose birthday came the same week with his own, although she was two years older. He ceased to complain of girls as "such a bother," and remarked for the first time that it was a great convenience to have the birthdays about the same time. He had always before objected to "lumping them," for his mother greatly preferred a celebration after Kate's wishes to his plans.

Aunt Keziah had been busy all day in the kitchen making doughnuts and small cakes in curious shapes for the double birthday, when the door opened and Ned and Kate came in very much excited, and trying to look grave.

excited, and trying to look grave.

"We have decided, Aunt Keziah, that it will give us the greatest pleasure," began Kate, with dignity, but ure," began Kate, with dignity, but Ned Interrupted her, "to take you to the Zoo, and show you the elephant." "And here are the tickets and car fare and all!" exclaimed Kate, forgetting ber dignity, "and it's our treat," came in Ned again as chorus.

"You dear children," said Aunt Keziah, and she actually sat down and

cried for a minute.

And that was the way Aunt Kezlah went to see the elephant.—E. F. Mosby, in Christian at Work.

A YOUNG HERO.

The Prompt, Wise Way in Which He Saved the Life of a Friend. Every now and then we read of some act of youthful heroism performed by one of our American boys, and we learn what noble and courageous men we have growing up among us. But surely the following story is one which, for undaunted bravery, quickness of apprehension and utter regardlessness of self in the desire to help a comrade,

"Well, I have my idea. You see, my brother Sam was a sailor, and he went off to foreign lands, where they trade in elephants' tusks, and I've heard him tell many a winter's night of self in the desire to help a comrade, is not often equaled.

It would be easy to give the names of the two lads in question, for they live in a town not very far away. They are modest boys, however, and as it may be that they do not care to have the story of their adventure published too widely, we will simply call them John and Charlie. Like all boys, they are very fond of rambling in the woods, hunting, fishing and enjoying all the pleasures that nature offers so bountifully to young people.

bountifully to young people.

They were out on such an expedition and were wandering in the neighborhood of a pretty woodland stream when John suddenly stepped on the plunged his fangs deep into the flesh of the boy's leg. Overcome by terror, John fainted and fell to the ground.

The boys had happened to be in the act of climbing a wall. Charles missed his companion, and turning to look for him saw the snake. By this time, however, it had expended its poison and was gliding rapidly away. In a moment Charles had sprung to his friend's side. Without an instant's delay he attinged Lohn's stocking from She had lived on a little farm all her life until she was forty-seven, when a letter unexpectedly arrived from her niece, Caroline Willis, whom she had not seen since she was fourteen. She had married, and had quite a large family. Her husband was a sober, industrious man, but this year he had been ill a long time, and had not recovered his strength, so his wife, who took hearders near a railroad depot to the strength and solve the purple spots left by the fangs of the snake. Then he applied his mouth to the wound, and with all his strength sucked the mingled blood and poison into his mouth.

his strength sucked the ming...

his strength sucked the ming...

and poison into his mouth.

Quick as he had been the leg began
to swell and Charles was glad to see a
to swell and Charles was glad to see a
to swell and Charles was grad to see a to swell and Charles was glad to see a farmer's boy approach. He sent for water, and between them they restored John to consciousness. They then made arrangements for getting him home. As soon as possible a doctor was procured, and Charles delivered the case into his hands.

Still a minute between the bite of the snake there seemed to be a need for her in Caroline's household, and she weet.

To the eyes of her young traveling companion on the next seat, who wrote stories very successfully for the Charles' eager lips. Was not this friendship, boys, and courage and in-telligence? Which of you would have telligencer which of you would have thought so quickly what to do? Which of you would have drawn the adder's deadly poison from your friend's wounded limb into your own mouth?

All honor to brave Charlie! I wish we could know what he will be and do as a man. He can scarcely perform a nobler deed than that of his boyhood's happy days, but his life will surely be one of usefulness and high achievement in whatever he may undertake.-Congregationalist.

Whale, Thrasher and Swordfish. The master of the British steamship Humboldt, at New Orleans from Rio Janeiro, reports witnessing a remarkable marine combat during the passage. The attention of the officers and crew was one day attracted by a furious commotion in the water a short dis-tance ahead. The sea was lashed into a seething foam. A swordfish and a thrasher had attacked a tremendous thrasher had attacked a tremendous sperm whale. The strength, size and force were with the broad-backed sperm, that, wheeling round and round, as if working on a swivel, swung its huge tail with mighty power. It would raise itself aloft, clear out of the water, blow spray through its nostrils and make frantic efforts to annihilate its foes; but science, skill and maneter. its focs; but science, skill and maneu-vering were on the side of its enemies. The thrasher is supplied with a "suck-er" that enables it to stick to whatever it attacks. The thrasher, springing upon the back of the whale, clun there, at the same time lashing the un fortunate creature with its tail, actually whipping it to death. The great ses animal, with its most gigantic efforts was not able to cast it off. There is drove his sword time after time into the side of their big antagonist. The waters were dyed with the blood of the leviathan, and in the course of a short time he had succumbed and floated upon the sea a lifeless mass.—Golden Days.

An Unnatural Mother. The curious case of the emu is de

scribed in a letter from Mr. Alfred Bennett, who had an opportunity of watching the habits of this bird, which was during several seasons suc-"Put on your bonnet. Aunt Keziah." which was during several seasons sucurged Ned, "and we will go down on the corner, and there we'll be sure to The hen bird, says Mr. Bennett, begins But Aunt Keziah's bonnet could not at once be found; Kate had been trying it on the day before when she was playing "living in the country" with Janie, and it had to be looked for on every shelf in the closet. So when they arrived at the corner, to Ned's disgust, only two melanchely camels were still in sight; the big elephant had gone by.

"I guess I set my heart too much en seeing the creetur," observed Aunt Keziah, "and perhaps, after all, it may not be quite as big as my ides is."

Ned, however, was not so philosophical, and was much inclined to comfort to lay about the end of October or



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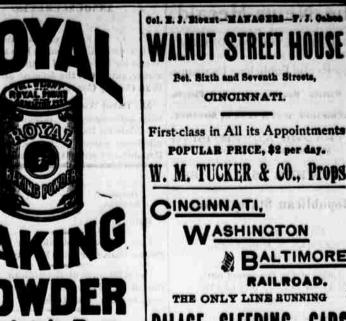


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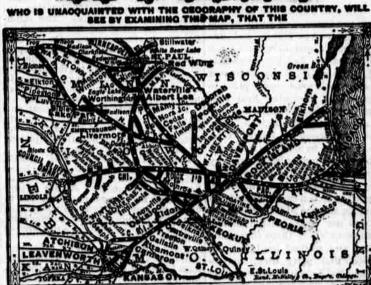
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